THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.*"—Words of Jesus to the Nephites. III NEPHI 11: 14.

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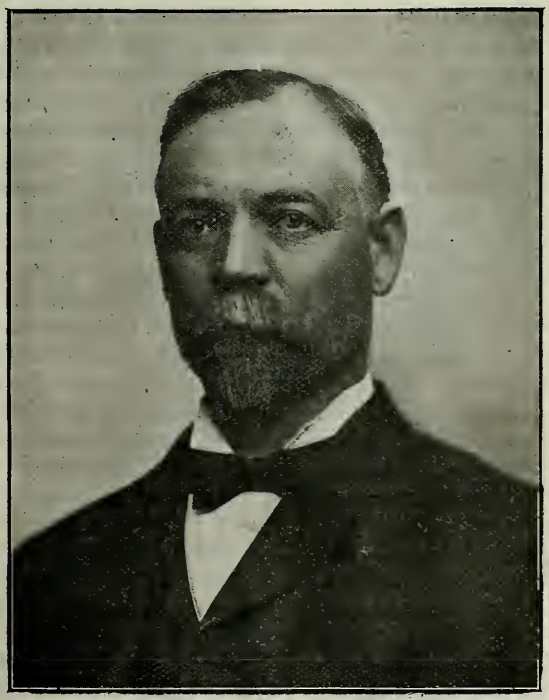

APOSTLE GEORGE FRANKLIN RICHARDS.

APOSTLE GEORGE F. RICHARDS.

George Franklin Richards, was born February 23, 1861, in Farmington, Davis County, Utah. He is the son of Apostle Franklin D. Richards and his wife, Sister Nanny Longstroth Richards. Brother George F. Richards was baptized October 12, 1873, by Elder Oliver L. Robinson, and confirmed the same day by Elder Abraham Rose. He graduated from the University of Deseret in English language and literature, in June, 1881; took up a course in mathematics the following year in the same institution, and after carrying the same for six months, he gave up school for a position with the Utah Central (now the Oregon Short Line) railway as clerk in the lumber, carpenter and car building department, which position he held until October, 1882. As an inducement to stay longer, he was offered promotion and increased wages, but duty called him elsewhere. While but a boy of fifteen years he labored as a Ward teacher, and at that age received his endowments in the Endowment House, Salt Lake City, June 5, 1876, and was ordained an Elder at the same time by his father. He was frequently called to act as arbitrator in the settlement of difficulties existing between his neighbors. March 9, 1882, he married Miss Alice A. Robinson, of Farmington, in the Endowment House, Salt Lake City. While residing at Farmington he acted as clerk of the Elders' quorum, Ward teacher, Stake home missionary, president of the Young Men's Mutual Improvement Association, etc. He was ordained a Seventy, February 3, 1884, by President Seymour B. Young. In 1885 he purchased a farm in Plymouth, Box Elder County, where he resided until January 31, 1888, when he moved to Tooele City, Tooele County, where he has since resided, and where he has filled many important positions. He has acted as secretary, and later as chairman of the school district board of trustees; chairman of the board of trustees for the Tooele Irrigation Company; director and treasurer (for eleven years) of the Tooele City Water Company; Treasurer of Tooele Co., one term of two years, and was Tooele County's representative in the State Legislature of 1899-1900. Ecclesiastically he has held the position of Sunday school teacher, Ward teacher, home missionary, etc. He was ordained a High Priest January 29, 1900, by President Francis M. Lyman, and set apart as second counselor to President Hugh S. Gowans of the Tooele Stake; and later set apart as first counselor. He was ordained a Patriarch under the hands of President Francis M. Lyman, July 23, 1903 He has administered patriarchal blessings to more than three hundred and fifty people, performed many ordinations, blessings of children, and other ordinances connected with his priesthood. Elder Richards, though but forty-five years of age, is the father of thirteen children, eleven of whom are still living.

Man's Future Glory.—Natural laws, which are the angels of the Most High, and obey His mandates, are rolling on the time when the "child shall die a hundred years old" (Isaiah lxv: 20), when sickness shall fade from the earth and with it the sins of the soul. Then men shall stand up with no sickness in the body and no fault of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never described.—Emerson.

"BECAUSE I LOVE YOU."

BY ELDER NEPHI ANDERSON.

My dear husband:—

. . . And now regarding the question of the religion which has come into our lives, and which threatens to break up our home—it is because I love you that I ask you to give up this belief which has obtained such an influence over you, and which I hate with all my soul. Give it up. Come with me as usual to the church in which we were reared from childhood. . . . I love you too much to give you up to the deception of vile Mormon doctrines and practices. Everywhere I hear and read that the Mormons of Utah are not a good people, and I must believe that which is universally acknowledged to be true. . . . Why not be like other Christian people? Our friends and neighbors shun us. Only last Sunday, when we were walking in the park, people looked at us as if we were curiosities, and I was told that many said, referring to you, "He is a Mormon." It is humiliating. Do you wonder why I hate the Mormons and their religion? Think of me and the children—think of yourself. You have become a changed man since you began to associate with this people of ill repute. . . .

My Dear Wife:—

. . . I shall try once more to make you understand my position and my beliefs regarding the religion, which, as you say, has come into our lives, and especially into mine.

Let me begin with the last statement of your letter. You say that I am a changed man since I began to associate with the "Mormons." Yes; I acknowledge that; but tell me, my dear, is not that change for the better? Look back along our lives for the past two years—look with unprejudiced eyes—and honestly answer me these questions: Have I not been kinder to you? Have I not been more patient with the children? Have I not brought more money to you for the expenses of the home? Is not my ceasing altogether even to drink beer a change for the better? Surely my breath is less offensive now than when I smoked. Or would you really rather have my lips tainted and stained with tobacco? These changes in me are due to what you term a "vile religion." No, no, my dear, "a bitter tree cannot bring forth good fruit," and you know that these changes in me are for the better.

I shall not reply at length to some of your statements which you make regarding the "Mormons," and what people say of them. We have talked of that so often. When I pick fruit from a tree, and eat that fruit, and find that it is good, the whole world may stand by and say that it is not—that does not change my knowledge of the facts as they are. Let me quote to you from the Doctrine and Covenants some teachings of the "Mormon" Church. You will find this in section forty-two. The book is on the shelf next to the big Bible:

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And again, I say, thou shalt not kill; but he that killeth shall die.

"Thou shalt not steal; and he that stealeth and will not repent, shall be cast out.

"Thou shalt not lie; he that lieth and will not repent, shall be cast out.

"Thy shalt love thy wife with all thy heart, and shalt cleave unto her and none else;

"And he that looketh upon a women to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out.

"Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out;

"But he that has committed adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

"But if he doeth it again, he shall not be forgiven, but shall be cast out.

"Thou shalt not speak evil of thy neighbor, nor do him any harm.

"Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

"If thou lovest me, thou shalt serve me and keep all my commandments."

Further along in the section you will find this:

"And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church."

I quote this as a sample of the teachings of a "vile religion." You may prove that I am quoting properly by going to the book yourself. Read these selections over again, especially the paragraphs which deal with sexual purity, for herein are the "Mormons" most persistently misrepresented.

But the paragraph which has impressed me most in your letter is the one wherein you say that it is because you love me that you wish me to give up my religion. I have thought of that during the long hours of the night when I have paced the bridge and watched the flying clouds above and the wide expanse of sea around me, and I now want to answer that at some length. (I have time now, as we do not sail for some days yet.)

My dear wife, you remember, do you not, that day, now nearly twelve years ago, when we were married. The little church was so crowded with our friends that some of them could not get in. There were so many flowers that you were loaded down with them. I can see it all now. The little old minister—you remember, he had a smooth, shining face, and white head, and his smile was so peculiar. Well, we were married—made man and wife. Do you remember, dear, what was the extent of that contract into which we entered that day? Perhaps in the excitement of the moment you did not notice the exact words which we and the minister used, and perhaps you have not thought of them since, so I will repeat them just as they were uttered. I quote from the printed form. This is what I said:

"I do take thee to be my married wife, and do in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death." You repeated practically the same formal declaration, and then the minister pronounced us man and wife as long as we should live on this earth.

I wish to call your attention to the last statement of the quotation which I have given. The contract we made that day with each other extended only

to the grave. Beyond that it does not reach. By its own plain wording, it has no force in the world to come. We are man and wife in this world only—so we were taught, so the minister said—his priestly authority reaching only until "death do us part"—it ends at the grave.

You said you desired me to give up my religion because you love me. Now I say that *because I love you* I cannot give it up. Why? Because during the years which we have lived together I have learned to love you more and more, and I want you to be my wife always—not only in this world, but in all other worlds, as long as time lasts. As long as we exist as intelligent beings, as long as we shall know and love each other I want you. I don't want death or the grave to make any difference. I know now that death is but an event in our lives eternal. It may separate us for a time from each other's immediate presence, but there is no real separation to those who are "sealed by the Holy Spirit of promise" for time and eternity any more than that we should cease to be man and wife when I leave you for a time to sail my boat from port to port.

The religion of our early days tells us nothing of these things, gives us no hope whatever that the ties of affection which are here formed will exist in the world to which we are all quickly going. I had a talk with *your* minister on this subject the last time I was home. I asked him pointedly "will my wife be my wife in the next world?" He evaded the question, not wishing perhaps to offend me by saying outright, no, because that's what he teaches, whether he believes it or not (I don't see how he can if he loves his wife). This heaping together of all the loves in the world to make one great uniform mass in the next doesn't appeal to me. I don't want to love everybody just alike in the next world any more than I do or can here. I want to specialize. I want to be able to go to you, to know you as a perfected, individualized soul and say to you, "I love you." Not but that I will want to love all other souls found in the celestial presence, but I want my love for you to be different from that which I feel for all the rest, if not in intensity, then in kind. In short, I want *you* to be *my* wife; and doesn't that tell it all?

And now, how is this to be brought about? Go where you will to any Christian minister in England, and ask him if he has the authority to perform a marriage that will be as binding in the next world as in this, and he will tell you, no; but go to the Church of Jesus Christ of Latter-day Saints and they will tell you, yes. Such a power exists in the true Church. God's Priesthood has that power, for "whatsoever is bound on earth" by that power is also "bound in heaven."

Let me here quote to you what the Lord said to the Prophet Joseph Smith on this subject. You will find this also in the Doctrine and Covenants, section 132. Speaking of the marriage of the world, such as ours was, he says:

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead; and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage."

On the other hand, "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise by him who is appointed, unto whom I have appointed this power, and the keys of this Priesthood; . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them."

Here is a definite promise, a great and glorious one—a promise and a blessing which the world has not dreamed of, let alone taught. When I read these beautiful lines, my soul goes out in gratitude to my heavenly Father for the knowledge of His goodness, and my heart reaches out to you, my dear wife, in love as boundless as the eternal promises of God. I want to be saved in the celestial kingdom of God. I want you there by my side that we may pass on to our "exaltation and glory in all things."

What are the petty annoyances of this life when compared with these great blessings? What if our neighbors point the finger of scorn at us, and call us "Mormons." I glory in the truth, let it be ever so unpopular. I thank God for the truth, let it come in whatsoever guise it will.

Now, I have written you a long letter. It has come from my heart. You say that you love me—and I believe you. Is your love for me as mine is for you? If so, you will rejoice with me in the discovery of this restored Gospel of our Lord, which holds out such great things for us. I hope you will think about this. Read the books I have left for you, and pray always for the Lord to enlighten you to see the truth, and give you power to accept it. . . .

I cannot give up "Mormonism." Why? *Because I love you.*

EDUCATION IN UTAH.

We are pleased to state that the Catholics of Utah are among the fairest critics where anything "Mormon" is discussed. The *Inter-Mountain and Colorado Catholic* of June 2, 1906, speaking of the educational conditions in Utah, gives the following fair and truthful presentation:

"How many people in Utah realize that this state ranks fourth in its percentage of educated persons? Of the forty-five states of the Union, only three outrank Utah in this respect. This is the United States census report for 1900, and since then our educational institutions have been increasing and improving so rapidly that it is altogether likely that the census of 1910 will show Utah to be the highest.

"Education invariably goes hand in hand with civic liberty. When the education of a people is neglected, the control of affairs drifts into the hands of the educated few, and the government becomes a despotism. When the masses of the people become educated and understand their rights as well as

their duties, the people are capable of governing themselves, and the result is freedom.

"The best answer to much that has been said about the State of Utah is the United States census report. Many of the forty great states of the Union which have been greatly worried over the lack of intelligence in 'darkest Utah,' would be surprised to know that Utah has far outstripped them in educational institutions and in the proportion of educated people. In 1870, eighty-seven out of each hundred people in Utah were educated. In 1900, ninety-seven out of each hundred were educated. This gain was made in the face of difficulties not encountered in the older states. It must be remembered that Utah is not an old and thickly settled state closely uniting all parts of it. Its population are pioneers, engaged in the hardy toil of bringing new land under cultivation, opening up mines and all the other resources of this wonderful region, scattered over 85,000 square miles, intersected by high mountain ranges, and with few railroads and no inter-urban electric lines. The increase of its population from 86,000 in 1870, to 350,000 at the present time, has been as largely represented by immigration from European countries as the average state. Notwithstanding all of these obstacles, education has been attended to with such good results that the percentage of educated people has increased from eighty-seven to ninety-seven, and forty of the other states have been left to the rear.

"Not only in Salt Lake City, Ogden, and Provo, where the public school buildings attract the attention of all tourists by their number and imposing appearance, but in every hamlet throughout the state, the eye is attracted to fine school buildings. There is over $4,000,000 invested in these buildings and grounds throughout the state, and each year witnesses the investment of additional amounts. It costs close to $2,000,000 a year for expense of maintenance, including text books which are furnished free. Included in the public school system are the State University at Salt Lake City, and its branch at Cedar City, the Agricultural College at Logan, the State Normal school, and the school for the deaf, dumb, and blind at Ogden. The latter was awarded the grand prize at the St. Louis exposition."

The Benefit of Trials.—Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs. True salamanders, that live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in Nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distill it out.—SPENCER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 12, 1906.

EDITORIAL

THE TESTIMONY OF DIVIDED CHRISTIANITY.

MANY thoughtful religionists are beginning to see and acknowledge the inconsistency of a divided Christianity. This is especially true of the Christian missionary to foreign lands, for even the heathen can see the absurdity of the many conflicting sects, each claiming to be the religion of Jesus Christ.

A writer in the *Sunday School Chronicle* of recent date has the following to say about the difficulties of sectarian missionary work in heathen lands:

"Foremost must be placed the deplorable divisions in the Christian church itself. In the virgin soil of China we are planting the seed of future dissension. Not only is there the opposing tenets of Protestantism and Roman Catholicism to be faced, but there is the competition of various sects of Protestantism, leading to overlapping, waste of energy and finances on the mission field itself, and waste in the multiplicity of boards of administration. The supporters cannot view this waste with equanimity, and when there is so much distress at home demanding the attention and support of the charitable, there is a danger that sympathy with the propagation of the Gospel in heathen lands may be alienated altogether. Already puzzled by the differences of Roman Catholicism and Protestantism, the Chinese become bewildered when brought face to face with Anglican, Presbyterian, Baptist, Methodist, and other Protestant workers, for though the differences may not be readily discernible by the Chinese seeker after light, the mere fact that Christianity does not present to his paganism a united front at once calls up in his severely logical mind inquiries and doubts that are not easily answered and dissipated."

No wonder that the Chinese are bewildered with all this religious confusion. The spectacle of a score or more of preachers, each belonging to different and ofttimes conflicting bodies, yet claiming that all preach the one Gospel of Jesus—a Gospel which is essentially one of unity—may puzzle more than the "severely logical mind" of the Chinese; and the doubts that arise in thinking minds when they see such inconsistencies are not as the writer says, "easily dissipated."

But this trouble is soon to be settled, it seems. According to a recent number of the *Methodist Times*, "A remarkable conference of missionaries representing twenty different societies has recently been held in Peking. The

gathering included two Anglican missionary bishops, one bishop of the Protestant Episcopal church of America, and one of the Methodist Episcopal church. The object of the conference was to promote Christian unity, and formulate a definite scheme for a common plan of missionary work throughout China. The first step was to restore harmony in the matter of the designations or terms of the Christian religion. As an example of the urgent necessity of common agreement it may be mentioned that all the time Protestant missions have been at work in China there have been three terms in use for God, and two for the Holy Spirit, and bitter controversies have waged for a long time around this question of terminology. In a short time the conference agreed upon the use of one Chinese word for God, and another for the Holy Spirit, which will be henceforth universally employed by Protestant missionaries. . . .

"The designations for chapel and church, and the terms used to describe the Christian religion, were also reduced to one common form. The harmony that prevailed during these detailed reforms paved the way for the consideration of the federation of the churches with a view to their ultimate union in one united Christian church for China. . . .

"The ideal of making one Christian church in China which shall embrace Anglicans, Methodists, Baptists, as well as the other churches, was resolutely upheld, and every member of the conference showed himself ready to make great sacrifices in order that his ideal may be realized."

When we read the foregoing—and it was done in all fair-mindedness—many questions crowded to the fore, and some of them were as follows:

Why should China be singled out for the establishing of a united Christian church? Is there a different Gospel needed in China from that in England? Will the preachers tell the Chinese that this "solid front" which is presented to them has been formed especially for them? that in Europe and America Christians are divided into hundreds of parties, each having different creeds and politics; but for the heathen it was thought best to make it *appear*, at least, that the Christian church is an organization of brethren united in one for the teaching of true religion.

These acknowledgements of weakness in the sects of the day are fatal to the claim that they, singly or as a whole, constitute the true Church of God; and so another testimony is added to the already large number possessed by the Latter-day Saints that there has been an apostacy from the original Church, and therefore, a need of a restoration of the Gospel.

With the confusion confessed by the modern sectarian missionaries, let us contrast the harmony which is found among the missionaries of the Church of Jesus Christ of Latter-day Saints. The Elders are taken from their various occupations in life, and usually, without any special previous training they are sent into the various mission fields scattered the world over. They are blessed and set apart as servants of the Lord. They are told to study the scriptures as well as other good books; to rely upon the spirit of God to give them the right interpretations of the scriptures; to seek the Lord for light and knowledge, and to go forth in humility and power to preach the simple yet sublime doctrines of Jesus Christ.

These missionaries labor for a series of years in various parts of the world,

speaking different languages, mingling with different peoples, surrounded by different influences. They receive a perfected knowledge of the Gospel by their own personal hard work. Ofttimes they are alone in this, not having even the guiding suggestions of fellow missionaries.

When their terms of service are completed, they return home, and lo! a miracle has been wrought; out of all this variety of experience and development of personality there comes, not a variety of doctrines and confusion and clashing of ideas, as might be expected, but instead, an absolute unity of teaching and testimony. All have come to the unity of the faith; and there is only one explanation of the fact, which is that all have been led by the *one* Spirit of God, and the Holy Ghost whose office is to lead into all truth and bear testimony of it.

N. A.

Releases.—The following missionaries are honorably released to return home per s.s. *Arabic*, July 20, 1906: Alonzo Read, Liverpool; Angus T. Lockhead, John F. Anderson, Jr., Emuel Bachman, Scotland.

Departure.—Elder Orson N. Bangerter from the Swiss and German mission sailed July 4th, 1906, per s.s. *Oceanic*.

FROM THE MISSION FIELD.

Social at Kilmarnock.—The Saints of the Kilmarnock branch held a social Friday evening, July 6th, in honor of Elder Emuel Bachman, who is returning to his home. During the time he has labored here Elder Bachman has endeared himself to the hearts of the people, and it was with deep feelings of regret that we bade him farewell.

Successful Meetings at Sheffield.—President Joel R Parrish reports two very successful district meetings held in the Sheffield branch on Sunday, July 1, 1906. Both meetings were well attended, and at the evening meeting the hall was filled to its utmost capacity, a goodly number of strangers and investigators being present. The prospects for the future are very bright.

District Meetings at Hyde.—On Sunday, July 8, 1906, a district meeting was held in the Philanthropic Hall, Hyde, Cheshire. The afternoon meeting was well attended, but at the evening service there were over one hundred and fifty persons present. A rich out-pouring of the Spirit was manifest, which made a lasting impression upon those present. During the services solos were rendered by Misses Cleaves and Kees, which were much appreciated.

After the evening session a vigorous street meeting was held on the Market Place, at which a large crowd gathered and listened attentively. After the benediction many strangers shook hands with the Elders, expressing their satisfaction with the service.

Baptisms.—A baptismal service was held on Saturday, June 30th, in the Radford Baths, Nottingham. After an address by President Anthon E.

Anderson on the necessity of baptism, six honest souls were initiated into the fold of Christ, Elder David A. Taylor officiating.

Elder George M. Howell reports that another honest soul was led into the waters of baptism at 10 p.m., July 8th, 1906, in Portsmouth Harbor, Elder Earl A. Stratford officiating.

A baptismal service was held in Kilmarnock, June 30th, 1906, at which one honest soul entered the waters of baptism, Elder Moench officiating.

Elders Charles M. Bell and Walter A. Dimond report the baptism of a young man at Ipswich on July 6, 1906, Elder Bell officiating. Previous to the baptism a service was held at Brother Harry Carsey's house, where a number of Saints and investigators had assembled. Elders Bell and Dimond addressed the people upon the necessity of this holy ordinance. Owing to persecution we are not able to hold street meetings, but our friends and investigators have kindly opened their houses to us, and we have some nice cottage meetings.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for July 22, 1906.

21. Prophecy and Revelation (Continued)

1. Prophecies relating to the last days. I Nephi 13: 38-42; 22: 8-29; II Nephi 3: 6-24; 26: 14-17; 27: 1-35; 28: 1-32; 29: 1-14; 30: 3-18; Mormon 8: 14-16, 26-41; Ether 5: 1-5; 13: 4-12.

2. The Church of Christ founded upon the rock of revelation. Psalm 25: 14; Matt. 16: 13 18; Luke 10: 22; John 16: 13; I Cor. 12: 3; Eph. 4: 11-16; Rev. 19: 10.

3. A famine for the word of the Lord. Prov. 29: 18; Isaiah 59: 1-3; Amos 8: 11, 12.

4 The Deity willing to give revelation. Num. 11: 29; Amos 3: 7; James 1: 5-7; I Nephi 10: 17-19; Mormon 9: 7-11; Doc. and Cov. 11: 25; 20: 11, 12; 42: 61, 62, 65, 67, 68; 59: 4.

5. The earth to be full of the knowledge of God. Isaiah 11: 9; Jer. 31: 34; Dan. 12: 4: Habakkuk 2: 14; Eph. 4: 11-14; Heb. 8: 11.

"MINE AND THINE."

A STUDY IN REAL OWNERSHIP, BY PROFESSOR N. L NELSON, OF THE BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH.

(*Concluded from page 421.*)

But a greater sin than laying up earthly treasures is that of laying up no treasures at all. The soul-inertia which makes of men mere drift-wood—wood not even worthy, "to be cast out and burned"—this has ever been the besetting sin of mankind. Now, as no man can appreciate for another, it follows that soul wealth is never the product of anything but native self

effort. Nor can we either borrow or lend this wealth. The only help we can render is to arouse, in the weak and idle, the will to see and to do for themselves; to encourage them to look for the lift, and having seen it to make the tread.

At this point let me stop, in passing, to congratulate you, my young friends of the graduating class, on the splendid acquisitions you have made in the realm of real wealth. Four years in a modern high school, especially a Latter-day Saint institution, cannot fail to make a student richer in truth-revelations than was Socrates or Plato of old, even after a life-time devoted in study. Moreover, the insight you have gained is of less consequence than the appetite which has come to you—an appetite which shall lead you to still deeper truths, still clearer appreciation. Through your studies in history, literature, mathematics, science, art, and religion, your spirit has learned to live in ages, climes, and conditions far removed from your own. Your power to appreciate and to sympathize is to-day far greater than is the time at your command, even though you should live as long as did the patriarchs of old; and this power of appreciation is the true measure of the happiness earth has in store for you.

No doubt, from the nature of circumstances, your soul-wealth is largely of the knowledge-type—knowledge which yet awaits transmuting into intelligence. Your minds have taken the lift in a thousand directions where your feet could not make the tread. Hereafter it must be the tread, rather than the lift, which shall engage your energies. To *do* and to *be*, rather than to know, is the meaning of the life to which the door of graduation opens.

And this thought brings me again on my way—the thought that with the close of the present month a hundred thousand young men and women in our beloved country will leave the school, and pour the leaven of their newly-won sympathy and appreciation into the dead cold lump of humanity. Among these ardent missionaries you also shall have your opportunity.

Here you are, then, face to face with the problem: What is it that makes the world sick, and mean, and poor, and impotent, when life, and health, and beauty, and love, and joy, and power abound on every side, free to him who will but open his eyes, and ears, and heart to let them enter? No doubt a thousand answers could be given from as many points of view. My answer is that the quest after real wealth—the wealth summed up in the words, "Seek ye first the kingdom of God and His righteousness"—is lost sight of in the mad race for that other kind of wealth which can no more enrich us than gold, and pearls, and precious stones can become food for the lilies in the field.

To every man, and therefore to you also, my dear young friends, comes the temptation which the arch-fiend urged upon the Savior. Leading Him to an eminence, whence all the kingdoms of the world—in other words, the sum-total of false or artificial wealth—could be seen, he said, "All this will I give unto thee, if thou wilt bow down and worship me." Alas, how many of us bow down, when the hour of our interview comes!

Yet think: What possible ownership could Christ have had in these kingdoms? Suppose He had accepted; and suppose the prince of liars had made good—a thing that never happens; suppose even that Christ's power to rule

and domineer these kingdoms, had been strong as that of all the tyrants of earth combined; how could such a situation, or any fraction of it, have been assimilated so as to ennoble or enrich His soul? Let the present plight of the Czar of Russia give answer!

No, Christ stood and stands forever for the organic or real-wealth ideal; just as Satan stood and stands forever for the artificial or mechanical-wealth ideal. Let the lily of the field symbolize the first, and the diamond the second. Even so, the wealth of the Christ-ideal is that which grows and evolves in accordance with divine law, and of such shall be the glories of His kingdom; a kingdom not held together by the pressure of tyrannical power, but by the affinity of love and light and truth and law.

And now, by way of justifying the title of this paper, let me say: Only that can truly be called "mine" for which my soul has affinity. "Mine" in any lower sense, is ownership by no higher title than the dog had for the hay, and the swine for the pearls. How this affinity—and therefore my capacity for ownership—grows, I have already pointed out. Note now another peculiarity; that which may truly be called mine may as truly be called thine, without diminishing, but rather enhancing my wealth. Let this, then, be the criterion of wealth for which it is worthy to strive—the wealth that may be at once both mine and thine.

Time will not permit me to elaborate this theme; but at the risk of trespassing, I must point out some of its salient aspects.

Foremost in this class is the wealth of earth and sea and sky, with all their natural features. I call them foremost, because they are fresh, as it were, from the Creator's hand. The history of every race shows that where men come into close touch with nature, whether from the practical, the scientific, or the esthetic point of view, there sanity reigns, and virtue prevails in the home, the state, and the church. Moreover, like air and water, these sources of soul-wealth are free. A man may never have the opportunity of visiting a famous art gallery; but if his eyes have been opened to the splendor of the "sky and mountain wall, where God's great pictures hang," he will hardly be the poorer.

In the next place, since man can show his love for God only through service to his fellow man, it follows that all facts relating to the history and progress of the race, whether in the form of literature, art, invention, or social movements, constitute rich material for soul enlargement. In this field, unfortunately, the notion prevails that culture is impossible without money. But how short-sighted is this dictum! If the millionaire's park is open to me, are not its beauties as free as nature's landscape on sky and mountain side? If I have access to a city library of 100,000 volumes, need I remain illiterate, because I cannot buy books? And shall my taste in architecture remain crude because I can build no mansion of my own? Thanks to the advance in our civilization, the beggar in our streets may have access to soul-wealth which kings and princes of the ancient world could not command.

The beggar, I say, may have access to such wealth; but the fact that he remains a beggar, shows that he is blind to his opportunities. That millions of men and women in higher ranks are equally blind, argues nothing against the freedom of opportunity. For, wherever there is access for appreciation,

there real ownership begins. Only to him who hankers for the envy of his kind, does it matter whether such ownership includes the notion of legal title. Indeed, how much better to be rich in taste and poor in purse, than to be poor in taste and rich in purse. The former has free range for appreciation, without the burden of maintenance, the latter is so loaded down with this burden that he has little energy left with which to appreciate.

He, therefore, would be a wise man who should say: "Here, take all my wealth; use it thus and so, and it shall be yours; the only condition I ask is the privilege of looking on." It would, however, be ethically wrong thus to shirk the burden of providing opportunity for soul culture. Nevertheless, such a burden is too great for any one man to provide for his fellow men, and should, therefore, belong to the people as a whole. The moment this is done, wealth in property becomes equally the burden and the blessing of all who hold it in common; in other words, it fits the condition of real wealth; what is mine is equally thine.

The Bible teaches that the proper use of gold is for paving purposes, and no truth can be more apt or cogent to the nature of my theme. Generalize the streets which John saw into public utilities—buildings, parks, libraries, museums, light, heat, power, water, and sewer services—and where would it be possible to invest better the surplus gold of a community? Every man, howsoever poor, thus becomes a multi-millionaire, to the extent of his capacity for real ownership. What is mine becomes thine, and what is thine becomes mine.

Here, then, my young friends, is a career open for you. Turn loose your eloquence against the narrow-minded folly that piles up wealth within private walls, so that what is mine cannot be thine, and what is thine cannot be mine. How like drawing teeth it is, to drag from private purses the idle gold that is needed for public enterprises! How ready we are to vote down improvements for the common good!

As members of the Church we pay our tithing, truly enough; but which of us does not secretly feel he should be rewarded for his sacrifice? What! sacrifice, when for a paltry hundred dollars a year I can own four magnificent temples! For are they less mine because they are equally thine? Sacrifice—when I can thereby own a score of high schools and colleges? Sacrifice, when by giving up this small part of my surplus, the message burning in my soul gets two thousand voices among every "people, tongue, and nation!"

We talk with much unction about the privilege of going back to build up Jackson county. Do we realize that only he will be worthy who is enlightened enough to see that by giving his little, individual All, he immediately comes into ownership of the combined All of his fellow-workers? Cease not your striving then, my young friends, till your brethren and sisters shall realize that so far from being a sacrifice, it is not only a privilege but a glorious investment to pay tithing—or vote taxes for the common welfare.

In conclusion, let me point out the most important aspect of all, in this acquisition of real wealth. Have you ever thought by what medium the plant selects, from the bewildering variety of elements in earth and air around it, just those ingredients which are fitted to build up its marvelously composite life? Sunlight, you will say. And how are these elements distributed to

leaf, stem, and root? By means of water. Again, of the food you eat, though it be of a hundred varieties, nature makes the proper selection, then carries it by the blood, under the stimulus of nerve energy, until it is distributed unerringly to the highly differentiated tissues of the body.

Apply this thought now to the building up of your soul-life. Here too, you may have nature's guide to select and distribute—the spirit of God—the sunlight of heaven. Its food so selected and distributed, your soul shall grow harmoniously, and you shall have joy, and shall sense your increase of power day by day. But in the arrogance of your intellectual pride you may prefer to select for yourself, and distribute as you can. In doing so, however, you shall hardly escape the lopsided growth of the crank and theorist, and your joy at best shall be intermittent, and often poisoned by doubt and despondency; perhaps even by suicide!

Which way out of death into life will you choose?

"THERE ARE YET FORTY."

It is said that in the days of St. Paul a decree went forth that all Christians should give up their religion or be driven from the land at the point of the spear. Away over the mountains in a far distant province the decree found its way, and a centurion of noble features and soldierly bearing proceeded to execute the order. He summoned all Christians to appear before him outside the principal gate of the city. His company of uniformed soldiers was in line, their spears glittering in the sun. To his astonishment there appeared before him forty Christians. He told them that they must renounce their allegiance to Christ or be driven from the city, but if any should return before sundown, and give up their religion, they would be received and publicly honored.

The hour came, the command was given, and the forty Christians started for the glens and the rocks and the mountains to starve, and as they started they lifted their voices in concert and cried, "Forty witnesses for Christ." As they passed on the words came back—"Forty witnesses for Christ," and as they disappeared down a dark ravine and wound their way among the rocks and hills, the cry came back—"Forty witnesses for Christ." At last no sound was heard, and there stood the centurion with his soldiers and a great concourse of people, waiting and expecting the return of the Christians; but they did not return.

As evening came on, one poor, straggling, half naked, thirsty, and forlorn man was seen wending his way toward the city. When he drew near, the people cheered and cheered; he was coming back to deny his Lord. But while the rabble shouted, the centurion was pale and sad. The cry, "Forty witnesses for Christ," had been sounding in his ears. The Spirit of God had touched his soul, and the loyalty of the thirty-nine Christians, and the fact that only one had returned, set him to thinking.

As the one poor wretch came up to deny his Master and receive his reward, the centurion received him, gave him his liberty, and the empty honor promised him, then he laid aside his own badge of honor, his helmet, and his sword, and with trembling lips but resolute heart he took up the cry, "There are yet forty witnesses for Christ."—*Christian Age.*

AN EMPTY NEST.

A grave old man and a maiden fair
Walked together at early morn;
The thrushes up in the clear cool air
Sang to the farmer planting his corn,
And, oh, how sweet was the fresh-turned mould!
And, oh, how fair were the budding trees!
For daisy's silver and daffodil's gold
Were full of the happy honey-bees.

"Ah, look! there's an empty nest," she said,
"And I wonder where sing the last year's birds?"
Then the old man quickly raised his head,
Though scarcely he noted her musing words;
He tore the nest from the swaying tree;
He flung to the winds its moss and hay;
And said, "When an empty nest you see,
Be sure that you throw it far away."

"But why?" she asked, with a sorrowful face—
"Why may not the pretty home abide?"
"Because," he answered, "'twill be a place
In which the worm and the slug will hide.
Last year it was fair enough in its way—
It was full of love and merry with song;
But days that are gone must not spoil to-day,
Nor dead joys do the living joys wrong.

The maiden heard with a thoughtful face—
Her first false love had gone far away—
And she thought, Is my heart become a place
For anger and grief and hate to stay?
Down, heart, with thy sad forsaken nest!
Fling far thy selfish and idle pain;
The love that is ours is always the best;
And she went with a smile to her work again.

MARY A. BARR.

DIED.

APPLETON.—At Darlington, February 8, 1906, Orson Lorenzo Appleton, son of Charlotte and James Appleton, aged 26 years.

WILLOUGHBY.—At London, June 10, 1906, James Thomas Willoughby, son of George and Alice Mary Willoughby, aged twelve weeks.

TOMS.—At Davenport, Bristol conference, June 15, 1906, Sister Elizabeth Toms. She was a faithful Latter-day Saint.

JONES.—At Stroud, July 2. 1906, Mary E. Jones, aged 53 years. She was a faithful Latter-day Saint, and had a strong testimony of the Gospel.

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